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Amicable Accommodation

OF THE

DIFFERENCE

Between the

Representer

AND THE

A N S W E R E R.

In Return to the Last Reply against

The *P A P I S T* Protesting against
Protestant Popery.

Permissu Superiorum.

L O N D O N,

Printed by *H. Hills*, Printer to the King's Most
Excellent Majesty for His Household and
Chappel. 1686.

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Amicable Accommodation

OF THE

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And the

A N S W E R E R.

HERE is a strange Voluminous ado about the *Papist Misrepresented* and *Represented*. First, almost Twenty Sheets by way of Answer to it; then, Ten in a second Reply; and now, Fifteen in a Rejoynder: And after all this *pothor* and *noise*, the upshot of the Matter is come to this, That the Word *Misrepresented* is an *improper* Expression; That the Character of a *Papist Misrepresented* cannot be called a *Misrepresentation* in a *strict* and *proper* sense, as our *Anti-protester* has it often in his *last Reply*: where yet he owns the proving this, to Pag. 2. 4.

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have been the main drift of his former Ten Sheets, and a great part of these last Fifteen. Surely he has taken a great deal of pains ; but to what purpose, I expect to hear in other Ten Sheets yet to come : for really, I do not yet know, that I am much concern'd, whether it be a Misrepresentation in a *strict* and *proper* sense, or no. And therefore, since he has pitch'd upon so civil a way of confuting my Book, I think I may, in return to his Civility, and without wrong to my Cause, grant him the whole of his Pretensions, and then sit down and smile with him a while, to see, how being so near of a mind, we have yet been so long clashing Quills, as Adversaries. I am really for Peace, and a good Correspondence ; and upon a serious consideration of this last *Answer*, having great reason to think that the most considerable part of the Contention between us, has been about a *Word*, and for want of a fair Understanding, I'll endeavour to lay open my Mind farther to him, so to remove all *Misrepresentation* from between us, (I hope he'll pardon the Expression, tho' it be not in its *strict* and *proper* sense) and by this means accommodate our Affair, without letting it swell farther into a Quarrel of yet greater Volumes.

And first, to take up the Matter from the beginning, If he had duely consider'd all I said in the *Papist Misrepresented and Represented*, he might very well have excus'd entring the Field against me. For tho' I there complain'd, of *Papists* being Misrepresented to the World, that their Faith is expos'd in a Disguise, and many things imputed to their Belief and Doctrine, which they disown and abominate. Yet in all this Complaint I nam'd no body, I advanced no Accusations against any particular Party.

And tho' I could have fill'd my Margins with numbers of Authors, urging much blacker Calumnies than I there inserted ; yet still I suppress'd all Names, consulting Modesty, and in regard of Peace. Now what need here of any singling themselves, or a Party out, to engage with me ? I left every body to their own Conscience ; and had those who felt themselves touch'd, conceal'd the Sting within their own Breast, there had been still a Peace betwixt us. If a Man wipes the Dirt off his Face, that has been thrown at him in the Street, I hope he may do it without any affront to the Passers-by. His Complaint in *general* of being abus'd, is only a Natural Right ; those that are innocent need not be much concern'd to clear themselves from the Charge ; and such as are guilty avoid all Quarrel, if they but hold their Tongues. The *Papist* therefore *Misrepresented* and *Represented* might very well have pass'd without moving of Choler, if those who will have themselves not concern'd at all, had not been too much concern'd to wipe off the Imputation. This had been a means of preserving a mutual Peace from the beginning.

But, secondly, tho', contrary to this Method, much Dust has been rais'd, and not without some Heat in the Quarrel ; yet I am still persuaded our Differences may be compounded, if a fair Condescension can win any thing upon my Adversary, and he'll allow me to purchase his Good Will by almost an entire Submission to the Chief of his Pretensions. I'll beg his leave to state the Occasion of our Debate, and the Reader shall soon see, how much I can oblige him by my yielding.

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The Occasion of my writing the *Papist Misrepresented and Represented*, was this ; I found that the People in *England* had a very false Notion of *Popery*, or of the Faith and Doctrine of *Roman-Catholicks*; that there was scarce any one Article of their Creed, any one Practice of their Church, which was not falsely drawn in the Imagination of the Vulgar, either blackned with Calumnies, or disfigur'd with prejudic'd Interpretations or malicious Misconstructions; that hence arose so great a hatred against all of that Communion, that the Comprehensive Precept of Loving ones Neighbour, seem'd now to admit with the Zealous of a necessary Exception against all of that Profession; and the Design of rooting out *Popery*, a sufficient Dispensation for the violating all other Duties, both to God, the King, and our Neighbour.

This Uncharitable Temper I could not but look upon as ill becoming a Christian Name; and that to endeavour to remedy it, would not be only acceptable to *Catholicks*, but even to *Protestants* too; who, I presum'd, would be as willingly prevented from doing an Injury to their Neighbours, as the others would be willing not to be injur'd: it being a greater Concern of a *Church* not to do an Injury, than to receive one.

For the removing therefore this Scandal from Christianity, and hindring Men from maligning and railing against their Neighbours, for the false Conceits of their own Imaginations, by what means soever taken up by them, I thought it no ill Expedient, to declare sincerely what is really the *Faith* of a Catholick: and to shew more clearly how different it is, from what it is vulgarly said to be, I drew out

two Descriptions or Characters of *Popery*; the one being an Idea of *Protestant Popery*, or as it is generally conceiv'd by *Protestants*, and painted in the Imagination of the Vulgar of that Communion: The other being a Draught of the Faith of *Roman Catholics*, as deliver'd and prescrib'd by their Church. The former of these Characters I call'd *A Papist Misrepresented*, and the latter *A Papist Represented*. And I thought these Titles justifiable enough, in as much as the one describes a *Papist* otherwise than he really is, disfigur'd with false Colours, and artificially turned into a Monster, by a deform'd Dress, thrown over him by such, who through ignorance or malice are willing to render him Ridiculous: While the other sets him out divested of this Bug-bear Habit, and shews him in his own genuine Shape and Complexion.

This inoffensive proceeding of mine, as I thought and meant it, pass'd not long without an Adversary, who proclaim'd to the World that he had Answered and Confuted the Book: But what, and how has he done it? He says, he has prov'd that the *Character of a Papist Misrepresented contains nothing in it, which in a STRICT and PROPER sense can be call'd a Misrepresentation: That it contains no Misrepresentation PROPERLY* so call'd. That there is nothing of *Misrepresentation PROPERLY* so call'd. This is the way he has answer'd and confuted it: and for this he is set up upon every Stall, as bidding me defiance, and with the Character of an *Adversary*.

But really the World is over hasty in proclaiming men at Odds. I love Peace too well, to fall out about such Trifles. Let those who have a mind to it, fight for a *Word*; for my part, he shall never be my Ene-

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pag. 2.

pag. 4.
pag. 18.

my, who demands no more of me than this: He willingly yeild my right in such a Point as this, rather than make an Adversary of one, who is so civil to ask no more. Nay rather than fail of obliging my *Answerer*, He e'en crave his pardon, for putting him to the trouble of reinforcing his proofs a Second time. He says here (*p. 2.*) He *hop'd the talk of Misrepresenting would have been at an end*: After he had prov'd, to wit, in his Former Reply, that the Character of a *Papist Misrepresented* contain'd no Misrepresentation *properly* so call'd, in its *strict* and *proper* Sense. And really 'twas only through mistake, and not design, that I have been so troublesome to oblige him even to the talk of Misrepresenting beyond his expectation. For had I but imagin'd that that had been the utmost of his design in his last Ten Sheets, I should certainly have so far condescended to so Gentile an Adversary, as to have spar'd him the Charges and Sweat of laying down his Proofs again.

And therefore that he may not be importun'd with any farther talk of Misrepresenting for the future, I do here in compliance with him solemnly declare, that the Title of the *Papist Misrepresented*, is not to be taken in its *strict* and *proper* Sense, as *Misrepresenting* signifies only downright *Lying*, or falsly charging matter of *Fact*; the whole Character being not indeed of this Nature: But in its *larger* or *less proper* Sense; as it comprehends both *Lying*, *Calumniating*, *Misinterpreting*, *Reproaching*, *Misconstruing*, *Mis-judging*, and whatever else of this kind; For in this Sense I don't find the *Answerer* has any dislike to it. But in case this should not please him neither, He yield one step lower, and will have *Misrepresenting* quite blot-

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ted out. But then he must give me leave to see, if I can please him with something else in its stead. And what if I should try if something borrow'd from the *French*, would be more suitable to his humor? That Nation speaks very politely and quaintly, it may be a Title *a-la-mode de France* may be as acceptable as their Fashions. What then if I should take Copy from the *Acts of the General Assembly of the French Clergy* lately Published; and instead of that *Improper* English word of *Misrepresenting*, prefix to my Book what they have done to their Complaint, viz. *The Calumnies, Injuries and Falsities, which the Pretended Reformd publish in their Books and Sermons against the Doctrine of the Church?* If this will agree to the Character in a more *strict* and *proper* sense, than *Misrepresenting*, let me but know his Sentiments, and wee'l never fall out for want of such a Reformation.

But however that he may be sensible, how much he's to be engag'd to me for this condescension; I must assure him, that whatsoever I yield in this kind, is purely out of good nature, and for the love of Peace; and not as oblig'd to it by force of his Arguments. For really to speak freely and betwixt Friends, I do not think he has advanc'd any thing in the whole matter, that has the face of a Proof; but proceeds all along upon a Principle, suppos'd to be certain indeed, but without the support of either Authority or Reason.

His Principle is this, *That there can be no Misrepresenting, where there's an agreement about matter of Fact*; which to me has more of the Counterfeit in it, than true Standard. p. 2. & alib.

For were the *Anti-Protester* put to prove, that there can be no *proper Misrepresentation*, where there's an agreement about matter of *Fact*, I believe 'tis not every ordinary Topick would find him matter for a Demonstration.

For *Misrepresenting* seems to stand in opposition to *Representing*; and *proper Representing* being nothing more, than the Describing or shewing a thing *as it is in it self*: As many ways as a thing can be shewn otherwise than it is in it self; so many ways may it be *properly Misrepresented*. Now 'tis certain that for the description to bear an exact resemblance with the thing; it must not only agree with it in matter of *Fact*; but likewise in every other respect, which it pretends to declare, as in *Motive, Circumstance, Intention, End, &c.* The disagreement in any one of these, being enough to quite change the nature of the thing, notwithstanding the matter of *Fact* being still the same. Nay many times even a Grin, a Wry Face, a Shrug or a Frown is enough to *Misrepresent* any man, without belying him in matter of *Fact*.

Josh. 22.

'Tis certain the Children of *Reuben*, and of *Gad*; and the half Tribe of *Manasseh*, had been foully *Misrepresented*, if upon sight of the *Altar* raised by them on the Brink of *Jordan*, they had been presently declar'd as *Rebels against God*, by the other Ten Tribes, as *Prevaricators of the Law of MOSES*, and as *Setters up of an Altar against the Altar of God and of Israel*. This I say had been certainly a *Misrepresentation* of the Two Tribes and a half; because tho' the matter of *Fact*, viz. the *building an Altar*, was true beyond all exception; yet because they raised this Altar, not for *Burnt Offerings* or for *Sacrifice*; but to be a *Testimony* to their Children to come, that they had a
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part in the Lord ; the branding them with the Title of Rebels against God, and as Schismatics from the Altar of the Tabernacle, had been altogether unjustifiable, and a Representing them to their Fellow-Tribes, otherwise than they were, which is properly Misrepresenting.

And had not *Hannah* been Misrepresented too, if *Eli* had set her out amongst her Neighbours, for a *Drunken Gossip*, and a Prophaner of the House of the Lord, when he saw her muttering over her Prayers, without hearing her voice ? 1 King. i. 13.

I know if Our *Answerer* had been by, neither the two *Tribes*, nor *Hannah* must have complained in this Case of being Misrepresented. He would have told them, whilst there was an agreement about matter of Fact, there could be no Misrepresentation in a *strict* and *proper* Sense ; that therefore they might rest contented with this infamy upon them, since by this one Principle they had a full *Answer* and *Confutation* of their Complaint.

And is not this an admirable expedient now for the *Honestest* Man in the World to be blasted in his Credit and Reputation, and yet not to be *Misrepresented* neither ? If Envy or Malice can but be ingenious enough, to invent something like a Proof against him, and with Confidence insinuate it into the populace ; 'tis no *Misrepresenting* him, to set him out for a Fool or a Knave. Let there be only some matter of Fact, which ill Will can but interpret into a Crime, and his Reputation is forthwith brought to the Stake. For tho' barely to defame an *Honest Man*, would be a Misrepresentation, and a Sin : yet to Preach and Post him up for a Rogue and a Villain, and to stand to it, and run down his Credit with a Proof,

Proof, is no *proper Misrepresentation* at all. If the Two *Elders* had cried down *Susanna* for a Harlot, without offering to prove their aspersion, they had *Misrepresented* her then, it seems, according to our *Answerer's* Doctrine: But because their own Villany prompted them with a Proof against her Innocence, this so alter'd the Case, that a Vertuous Woman was painted out and decried for a Strumpet, and yet the Two *Elders* no *Misrepresenters* all the while. No, by no means; this is too foul a Character for them to bear, and they might be reasonably concern'd to wipe off the imputation; they have a *Proof* for what they urge, they have a matter of *Fact* of her being *Alone* and *Naked* in the Garden: and this makes her Credit a Subject of *Dispute*, and not of *Misrepresentation*. This is admirable I confess, and tho' that young youth *Daniel* laid open the two Sages, for Perjury and False Accusation; yet they are beholden to this nicking Principle of our *Anti-protester*, for discharging them from the Infamy of *Misrepresenting*.

And 'tis not only these Two *Old Sinners* are indebted to him for his Assistance: As many as have ever made use of those Fashionable Topicks of Calumny and Slander, and maliciously plotted against Innocence by Perjury and Defamation, must come and acknowledge their obligation, for his having found them out a method, by which tho' they have turn'd White into Black, shewn Honest Men for Knaves, stamp'd Vice upon Virtue, made Wise men pass for Fools, and always endeavour'd to represent things otherwise than they were; yet they may still plausibly quit themselves from the charge of *proper Misrepresenting*.

And first let the *Jews* come; for tho' they clamour'd

mour'd against our *Saviour*, and painted him out, as a *Breaker of the Sabbath*, as a *Glutton*, as a *Friend and Companion of Publicans and Sinners*, and that in *Belzebub the Prince of the Devils* he casted out *Devils*; yet this was no *Misrepresenting* of Christ, it seems; for as long as there was a matter of *Fact* in all these cases, 'twas no *Misrepresenting*, thus foully to blacken Innocence, and to Represent Christ otherwise then he was.

And may not all after *Jews*, *Infidels*, and *Turks* come in too? For tho' they branded the Apostles as *Troublers of the City*, and *movers of Sedition*: Tho' they defam'd the Christians, as *Superstitious Foolish* and *Bloody*; tho' they decried them for *Murdering Infants*, and *eating their Flesh in their Assemblies*, for *Worshipping the Sun*, and *adoring an Asses head for God*; and teaching a thousand other Absurdities and Abominations. Yet if any one be so Bold as to call these *Misrepresenters* of the Christians and of their Faith, the charge is not likely to pass many days, without a return of something which will be certainly call'd an *Answer*.

Nay let none stay out from acknowledging their share in this favour, excepting only such Dull Souls, who have Malice enough to calumniate, but want wit to give a *Reason* for what they do, or can find no matter of *Fact* on which to ground their Scandal, or which they are not able to make Criminal by Interpretation. For as for all others, who carry on their Business by Calumny and Scandal, and can give a reason for it, they may go on as to this point; this Salvo is a General discharge, by which they may securely take away any mans Good name for the future, without being *Misrepresenters*.

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And'tis by this admirable Plea, the *Anti-protester* has absolv'd all the Antient and Modern Protestant Character-drawers of Popery, from the infamy of *Misrepresenting*. For tho' they expose a List of pretended Popish Doctrines to the People, usher'd in with *They teach this, They Believe that, They say this, They affirm that*, and under these Preambles charge the Papists for asserting and believing such Blasphemies and Abominations, which they would sooner lose their Lives than assent to: Yet these are no *Misrepresenters*, as long as they can find some matter of Fact, on which to ground these charges. But whether it be with reason or without reason, that's no matter, *only distinguish*, says he, (p. 4.) *between matters of Representation and Dispute: And if the matter of Fact they charge the Papists with be true, they are no Misrepresenters; as for their Reasons and Arguments, I will not undertake to defend all the Reasonings of Protestants.* So that let them traduce the *Papists* and their Doctrine never so odiously, yet they are no *Misrepresenters*, as long as they charge them with matter of Fact, and can say something they call a *Reason* for't, tho' it be no Reason at all.

This is the Doctrine of the *Answerer*; and thus is the *Papist Misrepresented* confuted. So that for the future the Papist, tho' he be expos'd in the most monstrous and horrid shape imaginable, must never complain of being *Misrepresented*, especially as long as those that make the show have Wit and Malice enough to give a Reason for what they say, and can fix it upon some matter of Fact, but whether right or wrong, that's all the same.

But now I would willingly know, whether this Explication of *Misrepresenting* be *absolute* and *universal*, in regard to all Nations, Judgments, and Professions; or only Calculated for the Elevation of *Popery*: So that only Papists must not think themselves *Misrepresented*, when they are thus represented otherwise than they are; but not any others in the like Circumstances.

I have a little Scruple in this Matter, and therefore will explicate my self a little, that I may be better inform'd concerning the nature of *Misrepresenting*. I will for that end beg leave of my *Answerer* to propose an Example or Two, which may serve to give me some Light into this Affair. Suppose therefore that some *Zealous Brother*, that had separated from the Church of *England*, having now his Honour and his Interest engag'd in the *Schism*, to prevent the re-union of his Flock, should make it his daily Business to animate his Followers against the Establish'd National Church, by exposing her Doctrine and Practices, and rendring them as odious as he can; would it be *Misrepresenting* or no? As now, if he should thus in the fervour of Spirit address himself to his Congregation :

Beloved, beware of the Whore that sits upon the Seven Hills ; fly from the Abomination of *Babylon* ; get out of the reach of the Dragon ; be not contented to get from under his Feet, but stand afar off, afar off, Beloved, out of the Swing of his Tail : Oh, he has a long Tail, Beloved,

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a long Tail; and do ye mark me now? there's as much Poison in his Tail, as in his very Teeth. I must explicate to you this Myſtery. The Dragon's Seat is upon the top of the Hills, and the poor *Papiſts* lie under his very Noſe. There are ſome others, who have had thoughts of withdrawing themſelves from this Place of Iniquity, and have ſtep'd a little aſide, but could never yet bid Adieu to their Captivity, and theſe are ſuch who call themſelves Men of the Church of *England*; who, tho' they have retir'd a little from the Top of the Hill, and are got from under the Dragon's Feet, yet they are not the half-way down, but ſtick in the way, and are as much under the Power of the Dragon, as if they were under his very Belly. For Mark ye, Beloved, he has ſuch a Sweep with his Tail, that as many as are on the Sides of the Hills are ſtill under his Command, and breath nothing but the Air of the Dragon. Smell to 'em a little, my Deareſt Saints, and you'l ſoon perceive them rank with Popery, and that their Delight is in the Fopperies and Abominations of the Whore, and their Marks are the
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Marks of the Beast. For see what they are, behold their Character, Beloved.

1. They allow and maintain an intolerable Pride in their *Prelates*, settling on them large Revenues and State, contrary to the Example of the Apostles, who were poor and humble, and by the Work of their Hands got Bread for themselves and their poor Neighbours. And these Prelates are verily nothing but *Popish Prelates*, and are commanded by their Church to wear the *Miter* and the *Crosier*, and the *Cope*, the most solemn Rags of the Whore: and tho' they generally dissemble this *Popery* in their Life-time, excepting only on their Coaches, so to try if they can gain us; yet you may see their Claim to it at their Death; there being scarce any of 'um buried, but with the *Miter* and *Crosier* on their Tombs.

2. They make Gods of Dead Men, erecting Churches in their Honour, and Dedicating them to their Names. Nay, they honour them more than God himself; of the Hundred and thirty seven Parish-Churches of the *Weekly Bill* of *London*, there being only Five in Honour of Christ,

or the Blessed Trinity. And how much they honour the *Virgin Mary* more than *Christ*, you may see in the same Weekly Bills, in which *Mary* has Nineteen Churches Dedicated to her Name, and *Christ* only Three. And is not this to place *Mary* above *Christ*, and to make a *Goddeſs* of her? Is not this to worship Her more than God? For, what more Sovereign and Divine Honour can there poſſibly be paid to any, than to raiſe Temples and Churches to their Names? This is an Honour and Worship to which all others of *Bowing*, *Kneeling*, and *Praying* are much inferiour. For theſe Actions we lawfully uſe to Creatures, we *bow* and *kneel* to our Prince, and by humble *Petitions* beg his Aſſiſtance: but to build Temples and Churches to the Honour and Name of any Creature, is Blaſphemy and Idolatry, 'tis to make Gods of them; and nothing better than an Imitation of the Heathens: and therefore as they had their Temples dedicated to their Demi-gods, *Hercules*, *Veſpaſian*, *Trajan*, and *Diana*, &c. ſo amongſt our Brethren you ſee one Temple raiſ'd to *Martin*, another to *Dennis*, another to *Bennet*, another to *Catherine*.

Catherine. For this the *Papists* were Idolaters, and for this the *Church of England* are Idolaters, and this Idolatry they inherit of the *Papists*; for tho' these Churches were built first by the *Papists*, yet the *Church of England* rais'd them out of their Ashes, and rebuilt them with the same Titles, Invocations, and Dedications.

3. They teach and practise Idolatry on another account, and that is their *Image-Idolatry*. For tho' they pretended an hatred to Images for some years, yet that was only Dissimulation. For now at last they speak plain, and have given that Abomination a place in every Leaf of their *Bibles*. They may pretend they do not honour and respect them, as the *Papists* do; but this is only before us *Schismatics*: for, believe me, my Flock in Christ, they honour them in their Hearts more than the rankest Papist in the World. For I appeal to you now, be you Judges; What greater Honour can there be imagin'd, than to give a thing place even in the very *Word of God*? You understand very well, that to place an Image in the Throne of a King, is to give it Kingly Honour, and
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to place it in the Imperial Seat, is to give it Imperial Honour: What then, Beloved, is it to place *Images* and *Pictures* in the *Bible*, in the very *Word of God*, but to give them *Divine Honour*, and to respect them as *Gods*? For certainly the *Word of God* is of God, and all Divine; and to give any *Image* place there, is the greatest Argument of Sovereign Honour, and open acknowledgment of its Divinity.

But this is not all, my Brethren; for besides this Abomination of thus honouring *Images* and *Pictures*, they likewise pray to their *Pictures*, as you may see them in their most solemn Devotion of the *Common Prayer*. For they have them not only on the Walls in some Churches; but look but over their Shoulders, and you'll see them in the very heat of their Devotion under their very Eyes, in the Leaves of their *Common-Prayer Books*.

Nay, their Altars have their *Images* too, and this in a more prophane manner than the *Papists*; for these have none but *Images of Christ*, of the *Apostles*, and their Followers; and if any were tolerable, it ought to be These at a Christian Altar:

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but to throw down these of *Christ*, and set up *Moses* and *Aaron* in the place, is an Idolatry beyond all excuse. God hid *Moses's* Body, and they set up his *Likeness* over their Altars.

And mark ye now, Beloved, how all this is in defiance to the Commandment of God; For the Lord has said, *Thou shalt not make to thy self any Graven Image, nor the Likeness of any thing in Heaven above, or in the Earth beneath*: So that did they not honour, worship, or pray to these Pictures, yet the very *Making* them is expressly forbidden by God. And let their Intention be what it will in so doing, 'tis certain, there's *no Intention can alter the Nature of Actions which are determin'd by a Divine Law*; for then Men might Murder, or Steal, or Forswear themselves, and yet avoid the Guilt of such Actions, by intending to do no Evil in them. 'Tis therefore a very prophane Absurdity, Beloved, to see the *Commandments* set up in Churches in order to the keeping them, and yet with *Moses* and *Aaron* on each side, which is a flat Contradiction to the very *Second* them, which says, *Thou shalt not make the*

Pap. not Mis-
rep. by Prot.
p. 65.

the Likeness of any thing in Heaven above, &c. What think you now, my Brethren, do these Men love *Images* and worship them, or no? They profess'd a hatred to *Image-worship* in the beginning, for the more plausibly turning the *Papists* out of doors, when they pursu'd them with the Commination in their old Common-Prayer Books, of *Cursed be all Worshippers of Images*: but afterwards succeeding to the Errors of the *Papists*, as well as to their Revenues, they no longer dar'd to curse the *Worshippers of Images*, knowing the Curse would light upon their own Heads; but instead of that, reform'd their Prayers, and have it now, *Cursed are ye Idolaters.*

Disc. against
Invocation of
Saints, in the
beginning.

4. They worship *Saints* and *Angels*. For see, Beloved, besides the building Churches to the Honour of their Names, and setting up their Pictures in them, which are as great external Acts of Worship and Religion as can be; they likewise set *Days* apart to honour them, as God has his *Day* set apart; they command their *Vigils* to be kept, and have *Prayers* in their Honour not questioning but that they can pray for as many as they know upon Earth.

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Nay they likewise pray for, and depend upon their assistance, help and protection, but especially of the Angels, as you may see in their *Common-Prayer Books*, where on the day of *Michael*, they beg to be defended by the Angels; as if God, who is Almighty, were not able to defend them, that they should thus seek shelter under the Angels Wings. Is not this to leave God and his Christ, and to make Gods of Creatures? Oh! such abomination as this is not to be endured; 'tis intolerable, Beloved. For these *Churches* in their honour, *Days* in their honour, *Images* in their honour, and *Prayers* in their honour, is paying to them Divine Honours, 'tis worshipping them as Gods; For, mark ye now, all *Civil Honour* is terminated on the visible things of this World, and we have no intercourse with the invisible Inhabitants of the other World, but what is *Religious*; now if all Worship of invisible Beings is Divine and Religious Worship; what abominable Idolatry are our blind Brethren fallen into, who by this Religious Worship make as many Gods, as there are Angels and Saints in Heaven!

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5. They

5. They practice Idolatry again in receiving the Sacrament ; for though they allow this to be only Bread and Wine, yet they pay it Religious Worship, and honour it as God, by falling down to it on their Knees. They may say, they do not this to the Bread and Wine : But what, must we not believe our Senses in so plain a case ? Do we not see them do it with our eyes ? And let them pretend what they please, their Practice is the best explication of their Belief.

6. They use a Book of Prayers, which is nothing but a slip of the *Mass*. 'Twas call'd a *Mass-Book* when it came first to light; and tho' it has since reform'd its Name, for the better imposing upon poor Souls ; yet the nature of it is still the same. The *Epistles* and *Gospels* and *Collects* and *Litanies* and *Hymns* are nothing but Terms of *Babylon*. And pray now, what are the *Vigils*, *Ember-days*, *Rogation-days*, *Ashwednesday*, *Epiphany*, *Sexagesima*, *Quinquagesima*, *Septuagesima* ; is not all this the Language of the Beast ? Yea, Beloved, from the abundance of the heart the mouth speaketh ; as their Language is, such is their very Heart and Soul ;

Soul ; they delight in an unknown Tongue, and one may as well understand the *Mass*, as this Language of the *Common-Prayer Book*. Then look in the *Calendar* of the *Common-Prayer*, and there you'll find the *Mass-Saints* stand in their Order ; *March* shews you *Gregory* the *Pope*, and *Benedict* the *Monk*. *April* has *George* that kill'd the *Dragon* ; then follow *Dunstan* that catch'd the *Devil* by the *Nose*, and stick'd for the *Celibacy* of the *Clergy*, and *Augustin* that brought *Popery* into this *Nation* ; and thus their *Saints* are list'd as in the *Mass-Book*, and as the *Demy-gods* were in the *Calendar* of the *Heathens*. Then if you listen to them in this their *Devotion*, you will not think them to be an *Assembly* of *Christians*, but rather a *Confusion* of *Misbelievers*, of all sorts of *Infidels* met in a *Club*: There you'll hear them with the *Persians* crying out to the *Sun*, with the *Ægyptians* to the *Whale*, to all the *Fishes* and *Beasts* ; with the *Chaldeans* to the *Fire* ; with the *Syrians* to the *Birds* ; And with the *Papists* too to *Ananias*, *Azarias* and *Misael*, *Dead Men*, *Men* that cannot hear them ; and this in all their *Churches*, as if these their *Saints* were like

God himself, present in all places. And this Devotion is call'd the *Canticle of Benedicite*, taken out of the *Apocrypha*, which with them you may see passes for very good *Scripture*. So that the whole *Common-Prayer Book*, if not worse, is nothing but the *Mass-Book* in English. And all the difference is, that the *Missal* is of an Antient standing, us'd even in *Basil* and *Chrysostom's* time. But our *Common-Prayer Book* never knew light, till 'twas devis'd under *Edward VI.* And how many alterations has it had in this time? Some made by King *Edward* himself, some by Queen *Elizabeth*, and several others since. Nay have we not seen Prayers added to this Book, in Thanksgiving for the Discovery of, and Deliverance from a Plot, which now every considering Man has reason to believe to have been no more than a *Chimera*, and the Invention of Bad Men?

7. They make Gods of Men, attributing to them a Power of Forgiving Sins, the incommunicable Attribute of the Almighty; and this is plain in their Liturgy, in which their Priests are order'd to give Absolution to Sinners.

8. They

8. They encourage a Death-bed Repentance; permitting their Members to live as extravagantly as they please all the time of their Health; and not a word of *Confess* and *Repent*, but when Death is waiting for them at their Beds-Head. They have a Power to give Absolution, they say; and their never enjoining it, but in the last Agony, is Argument enough, to conclude there's no obligation of Repenting amongst them, till Death looks 'em in the Face.

9. They know not what their Belief is touching this Power of *Absolution*. Some of their Divines affirm, that the Sentence by which Absolution is given to the Penitent, is an *Absolute* and *Definitive* Sentence judicially absolving him from the guilt of his Offences. Others of their Doctors say that the Form of Absolution is *Declarative* rather than *Absolute*, and think it a rashness to pronounce a *Definitive* Sentence in Gods Name. And thus tho' their Faith be all pretended to be according to the *Word* of *God*, yet 'tis wonderful hard to know what it is; and whilst they thus disagree amongst themselves, how can any embrace their *Creed*, who know not what they believe themselves?

10. They

10. They dispense with *Vows*, and dissolve the obligation of such as are made even to God himself. Thus you see, when any *Priest*, *Jesuit*, or *Fryar* comes over to their Church, tho' they have solemnly vow'd their Virginity to God, and promised to the Almighty never to Marry; yet they are no sooner made a Member of this Reform'd Congregation, but their Obligation is forthwith dispens'd with, they are allow'd to take a Wife, and wholly releas'd from their *Vow*. And heark ye now, my Chosen of the Lord, if they can thus dispense with a Vow made to God; what trust can be placed in them; how can we rely on them; since after this, there's no difficulty in pretending to a Power of releasing the obligation to Veracity amongst Men?

11. They are a Cruel, Bloody, and Persecuting Church, and think nothing unjust which is for the Interest of their Cause, for the security and propagation of their Doctrine. You know how they help'd on this score the *Low Countries* to Rebel against their lawful Sovereign, and were the occasion of much Innocent Blood being Spilt:

Spilt : and how they profer'd to assist the *French* in their Rebellion against their Prince. What they did to that unfortunate *Mary Queen of Scots*, you know likewise full well : She took Sanctuary here, and being Heiress of the Crown, was made a Sacrifice upon the Scaffold for pretended Crimes, but in good truth for nothing else but the Security of the Church of *England*. *Charles I.* fell too upon the same account ; they lay this you know at *Dissenters* doors , but how far that War was an Episcopal War the Lord knows. For besides the engaging him to take up Arms on their account , you know one Arch-Bishop changed his Rochet for a Coat of Mail, and the greatest number of the *Convocation House*, of what *Church* were they ?

12. They practice cruelty again in persecuting us for not obeying their Church, when they at the same time are as great *Dissenters* as we. For look you now, Beloved, are not their Ministers commanded by their Church to enjoy but one Benefice : And yet how many of them possess two or three ? They find no difficulty of being dispens'd in this Duty if they can make but a
Friend

Friend to speak for them, and Forty pound for the Fees. Are not their *Prelates* commanded by their *Rubrick* to wear a *Scarlet Robe*, a *White Rochet*, and *Corner'd Cap*? their Ministers an *Albe* and *Tunicle*; and who is there complies with this Order? Do's not their Church command all of their Communion to Fast all Lent, the Ember-days, Rogation days, and all Fridays in the year: and yet who of them satisfies this Precept? Do we not find the contrary every where practis'd? And not only in this, but in a thousand other Instances of the like nature. And yet while they themselves thus frankly trample the Commands of their Church under feet; is it not a most malicious Cruelty that we should be persecuted for not satisfying her Precepts? So that tho' we are Members of their Church, we can, by their good will, enjoy no peace amongst them. They spare us our Lives indeed, but without Liberty or Property, the only Comforts of Life.

13 They teach Absurdities and Contradictions. First in requiring us to submit to the Authority of their Church, and punishing us for refusal: and then discharging such

as follow them from all such Submission, and giving them liberty of embracing nothing that is propos'd to them, but what they themselves shall judge consonant to the Word of God. And thus we must be oblig'd to go to Church; and yet when we come there, the Appeal is made from the Pulpit to the People, and we need not believe what we hear, unless we think fit our selves. Then the Authority of *Councils* we must likewise allow and submit to; and yet after all their Examinations and Determinations, we need not receive what they decree, unless in our own private Judgments we think it conform to Reason and the Law. So that we must not be allow'd to do what we think best, and guide our selves, and yet when we follow them, we need believe or do no more than we think fitting: Which is to take them for Governors and Directors, and then afterwards go alone by our selves.

14. After all this Liberty left to their Followers, 'tis yet the Belief of their Church, That whosoever will follow her, must shut his Eyes, stifle his Sense and Reason, and be led only by the Nose. And

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therefore

therefore we poor Schismatics must not reform any Abuse or Superstition, which our Reason assures us to be contrary to the Word of God, without the Thunder of Excommunication forthwith breaking upon our Heads; but if their Church in Parliament and Convocation makes any Reformation, there's no Appeal to be made to Sense or Reason, but 'tis immediately to be receiv'd as the Sense of the Word of God by all her Members. *And therefore,* says one of their Divines, *let them in the Name of God reform on, if they proceed according to due Course of Law, and act with Authority, For as to What, and How, and How far, things are to be reform'd, such as you and I are must leave it to the Wisdom and Pleasure of Governours.* So that we must lay aside our Reason, if we intend to enter their Congregation; 'tis only going on blindly without fear or care, and relying confidently on their Infallible Governours, and we shall be forthwith True and Substantial Church-men. And what think you, my Brethren, do's not this smell of the *Infallible Chair*? 'Tis e'en so. But such is the Church from which you are happily gone out.

Revision revif.
in vindic of the
Bish. of Wint.
p. 23.

out. Thus teach her Divines, and thus are her Members allow'd to believe; *For* Anfw. to Pap. Protest. p. 9. *you cannot doubt, but that all of them are allow'd to believe that, which any Man among them is allow'd to teach.*

15. By this means they are a wavering and unsettled Church, subject to continual Variations, and turning as many ways as their Governours please to wind them; and yet still all is according to the Word of God. In the first Common-Prayer Book of *Edward VI.* 'twas requir'd, that Water should be mingled with the Communion-Wine; and that in the Consecration of the Elements, the Minister should sign them twice with the Sign of the Cross: And that the Communion-Bread should be *unleaven'd* and *round*. Baptismal Water was likewise appointed to be bless'd with the Sign of the Cross; The Minister was commanded to Exorcise and Conjure out the unclean Spirit from the Infant, to dip him *thrice* in the Water, to *anoint* him with Oyl upon the Head, and put on him the *White Vesture* call'd the *Crysome*, and make the Cross on his Breast and Forehead. In *Confirmation* the Bishops were

E 2 order'd

order'd to Cross the Children on the Forehead. In the Visitation of the Sick the Minister was to *anoint* the Sick Person on his Forehead or Breast, making the Sign of the Cross. And there was no Command to receive the Sacrament *kneeling*. This was their Church then, as establish'd by *Law* and the *Pleasure* of Governours, and conform to the *Scripture*: but now their *Scripture* and Governours say otherwise, and condemn what they then approv'd. 'Twas then according to *Scripture* to *Pray for the Dead*, as in the same Book of *Edward VI*. Now the *Scripture* forbids it. The Form of *Ordination* was then and many years after one thing, and now of late 'tis become another: and if right then, I wonder how it can be right now. Thus you see their Church alter and change according to the Complexion of the Times. And not only in these things, but in a thousand others; nay, in the very Articles of their Belief: The Apostles *Creed* had never more than *Twelve* Articles, and the assenting to these were enough to make a Christian; but to make a *Church of England Christian*, at first 'twas requir'd to subscribe

scribe to *Forty two* Articles ; and then a little after something was bated, and 'twas enough to subscribe to *Thirty nine* ; and in these there was so much chopping and changing, both in Words, Expressions, and Sentences, that even the Bishop of *Meaux's Exposition* never had more before it came to perfection.

These are the Marks, my Dearest ones, of that Congregation to which you are so earnestly invited to joyn : but let those joyn with her that can, those that can find a way to dispense with all their Sense and Reason, and admit of Prophanation, and Superstition, and Idolatry, for the Word of God. But for us, We have the Scripture and our Reason for our Guides, and we need no better ; and we have no surer way of avoiding the Teeth of the Dragon, than to keep out of the reach of his Tail.

If a Zealous Brother, I say, should in this manner paint out the *Church of England* to his Flock, and endeavour to imprint in their Minds an Idea thus Foul and Monstrous, of her teaching and maintaining abominable Superstitions and Idolatries ; I would fain know of the *Answerer*, Whether this would be *Representing* or *Misrepresenting* the *Church*
of

of *England* ; whether 'twould be a shewing her as she is, or as she is not. I know, according to his Principles, the Charges being not false as to matter of *Fact*, and none being urg'd without some *Reason*, this Character ought not be entitled *The Church of England Misrepresented*. And yet methinks I cannot fancy 'twill be thought like her. But however it be, I am resolv'd to compound, and not quarrel upon this score. If he will not have this be *Misrepresenting* in its *strict* and *proper* sense, I am ready to allow, that the word *Misrepresented*, as it stands in the Title of my Book, is not to be taken in its *strict* and *proper* sense, as it signifies Calumniating by *Perjury* only, and *Lies* ; such as was the Story of the *Pilgrims*, *Screw'd Guns*, and *Black Bills*, for the hanging of the *Jesuits* ; and that of stifling Sir *Edm. Godfrey* with a Pillow in the upper Court of *Sommerset-house*, and strangling him in the lower Court, before the Stables, with a twisted Handkerchief, and laying it on the Papists : But in a less rigorous Signification, as it implies the Representing a thing *otherwise than it is*, and putting on false Colours, whether by *Wry Interpretations*, *False Inferences*, *Malicious Applications*, *Weak Reasonings*, or any such like Topick. For by whatsoever Method the thing is made to appear *otherwise than it is*, 'tis all the *Misrepresenting* I desire, and equally fit for my purpose. And now I have so far complied with the *Answerer*, I hope the Talk of *Misrepresenting*, as he says, will be over. And yet if he has a mind to prove once more, in other ten Sheets, That *Misrepresenting* is not to be taken in its *strict* and *proper* sense, let him do it ; 'tis only Twelve-pence apiece more for the *Curious* : The *Judicious* will think it only worth a Smile, if so much.

But

But I am yet in Arrears, and must not part thus. For it seems the *Answerer* has a Complaint against me, and 'tis this, (p. 3.) That in my last Reply, *instead of defending my own Misrepresentations, which I so unjustly father'd upon them, I have pick'd up new Misrepresentations for him to answer.* And really I was much to blame, to look out for new *Misrepresentations*, when he had little to say against the former, except that they were not to be call'd *Misrepresentations* in a *strict* sense. But where did I father 'em upon any body? I laid them at no bodys door; and if some appear'd so solicitous in clearing themselves, that they were suspected to be the Fathers, they may thank themselves; I pointed at none.

'Tis true, for the shewing they were none of my own Childish Conceits, I at length produc'd some eminent *Protestants*, describing *Popery* with the same ill Features, and worse than I had drawn it in my Character of a *Papist Misrepresented*: and first, the *Archbishop of York*. And here the quarrel is, because I left out the Authorities mention'd by that Prelate. And now the *Answerer* has inserted those Authorities, what do they make to his purpose, or against me? Were they all exact and true, which yet no Man will be able to make good, is every thing to be set forth for the Faith of a Church, which can be found in one Author, as it is by him, when he prefixes to them *He* (that is, the *Papist*) *must believe*? Can the *Church of England* stand this Test? Would it not be *Misrepresenting* her, to Preface every extravagant saying of her Members, with *She believes*, and *She teaches*? What signifie therefore the mentioning those Authors, when the Question is not, What some private Authors say; but what the Church believes? When

When the Archbishop therefore brings in the Papist professing his Faith, with this solemn Protestation, *We must believe*; and then supports the Paradox with a single Authority or two: as this was in him a piece of Artifice, not justifiable amongst Friends; so the omission of such Testimonies was beyond the possibility of being a Design, unless it were of consulting the Credit of the Prelate.

And tho' the Books mention'd were publish'd by Authority of Superiours; yet from such Books cannot be fairly represented the Faith of the *Church*, and whosoever pretends to do it, is nothing less than a *Misrepresenter*: Nor will a *Church of England-Man*, I fancy, much question this truth, who, I believe, upon consideration, will allow, that his Church may be easily Misrepresented, if every idle Opinion to be pick'd out of Books, which come forth with an *Imprimatur*, were to be inserted into the Character of her Faith. And I cannot but wonder the *Answerer* should urge this dispute now at this time, when we have seen a Book Published by Authority of *Pope*, *Cardinals*, and other *Dignitaries*, and in a particular manner approv'd by them, and yet question'd by some as not Representing the Faith of the Church aright. Methinks, when a Book of this Authority comes to be disputed as not truly representing, I cannot understand how every other Author with a petty Licence is a sufficient ground for a *Representer*. But it must be so to drive the business on. When a *Protestant* shews forth the Church of *Rome*, every thing that can be rak'd out of Books, is authentick enough for him to put into the Character: but when a *Catholic* Prelate expounds the Doctrine of his Church all the Authority of *Pope* and *Cardinals* is not enough to set him up for a *Representer*.
Beside

Besides the Arch-Bishop, I produc'd *Sutcliff's Survey of Popery*, in which he had laid to the Papists charge such Tenets as are offensive to every Christian ear, and as much detested by Papists, as any other Society whatsoever. But I did not, it seems, set down his *Reasons* and his *Authorities*. And this discovery puts the *Answerer* upon an outcry against the *Representers* honesty. And yet where the Scandal is I cannot find. For I undertook for no more, than to shew the Doctrines laid by Mr. *Sutcliff* at the *Papists* door, and this I did sincerely in his own words and sense; and for his *Reasons* they were no concern of mine: neither will the *Answerer* after all his noise, put his approbation to them, as far as I see; for having summ'd them up, he concludes with this open hint, (p. 14.) *If some Protestants have charg'd the Doctrines and Practices of the Church of Rome with such Consequences as they cannot justify, Wiser Protestants disown it.* He must be a very Foolish Representor therefore, who should go about to confute such *Reasons*, which nothing belong to Representing, and are such as *Wiser Protestants* themselves are ashamed of.

But now we are come to the point of *Honesty*, I cannot but admire a rare knack the *Answerer* has, especially in *translating* honestly: one instance he gave us in his former Reply; and another in this (p. 76.) where reciting a Prayer out of the Pontifical, he has these words in the Latin; *Ut orantes inclinantesq; se propter Deum ante istam Crucem*: but rendering it into English he leaves out those two little words *propter Deum*, and puts it thus: *That those who pray and bow themselves before this Cross*, without mentioning *for Gods sake* or *for the honour of God*, as not fit for his purpose. When I have learn'd this

artifice of him, he may then with reason cry out of *curtailing* and *dishonesty*: But at present, I think he has something to mend at home in this point. And for my part, I'll endeavour not to follow so ill an example.

And now at length we are arriv'd to the question concerning the Bishop of *Condom*, and some Points treated of by him. The *Answerer* has debated the matter in about one Hundred Pages, and fairly invites the *Representer* to dispute it out. And two powerful Arguments he uses to provoke him to it. The first is, (p. 26.) That there is no reason to dispute it at all: *But the truth is*, says he, *I know no reason there is for all this dispute*. So that the *Representer*, if he will be advis'd, must leave off Character-making, and dispute over an Hundred Pages, *because there is no reason to dispute*. The Second reason (*ib.*) is, because I was not satisfied with his bare telling me, he did not like my Religion, now he will give me some reasons for't. And this is a Reason like the former. For I never was concern'd with his not liking my Religion: I never told him, *I was not satisfied with his bare telling me, he did not like it*; that now he should pretend for this Reason, to give me some Reasons for it. All the business is, dispute he's resolv'd, and in it must tho' by head and shoulders; the Representing humour do's not please him, and Character-making is an aggrievance, 'tis too fair a way of dealing for him, and lays too open the Mystery of Iniquity: and therefore he has no better way to quit himself of this trouble, than to draw me into an Ocean of Disputes, that so Representing may be at an end.

Thus he labours to change the Scene, and to tempt me out the way; but his weighty Reasons do not work so powerfully, as to render me incapable of resisting

sisting. And therefore till we have other two reasons given, I'll be no other than *Representer* still. My business is matter of *Fact*, and not of *Right*, or *de jure*; and since he has bulk'd out his *Answer*, with Nine Sheets of the Fifteen, fill'd up with an *occasional discourse*, I'll take the freedom gravely to turn over those his hundred *Occasional* Pages. Tho I fear he'll take it ill, but I cannot help him. We *Wise Converts* do not love to go out of our way, but upon very good grounds; and therefore if the two Reasons he has given for this at present, do not move us, 'tis because they are too sublime, and not suited to our Capacity.

But however, he requires satisfaction as to the Points he has there handled, and I shall remit him to such Books in which these Controversies have been discuss'd at large. And for my self shall sit down contented with the Title he often allows me of a *Representer*. And as to the Bishop of *Condom*, to whom I appeal'd for the justifying the Character of the *Papist Represented*, he has undertaken his own Vindication, and needs not the assistance of another hand.

All the concern I have, is to declare, that to assent to the Catholick Faith, as expounded by this Prelate, is sufficient for any to be receiv'd into the Communion of our Church; we require no other terms. And if the *Answerer* finds different explications given by *Bellarmino* and others; tho' the Books are approv'd, yet there's no obligation of being of their mind in things that are disputed amongst Divines. 'Tis in vain therefore to clamour against the Opinions of *Bellarmino*, of *Suarez*, *Scotus*, &c. as loose, extravagant, harsh or unsavoury, &c. Since it suffices for Catholick Communion to subscribe to the Points treated by *M. Condom* in the sense he has expounded them; if they are more soft or sweet, than has hitherto

herto been apprehended, or deliver'd formerly by others, let them but be receiv'd in that soft and sweet manner, and no more is requir'd.

'Tis therefore nothing more than a Cavil, to question whether *Bellarmino* and other eminent approv'd Authors, are not as authentic a Rule for the Exposition of the Council of *Trent* and the Catholick Faith, as the Bishop of *Condom*. We have no concern in these Comparisons. Our whole business is only this; Whether the embracing the Catholick Faith, as Expounded by the Bishop of *Condom*, be sufficient for a Person to be receiv'd into the Communion of our Church. And since this is evidently so, and that all those that believe thus are actually acknowledged Members of this Church upon this assent, what needs the *Representer*, who follows his Explication, any farther Apology? If any Person therefore may be thus receiv'd a Member of our Church, upon the terms I have propos'd in the matters there handled, I have Represented the *Papist* aright. And amongst all the Arguments that have been publish'd, only those have belong'd to me, which endeavour to shew the falsity of this. 'Tis no wonder therefore I have wav'd the consideration of many things, that have been publish'd against me under the Title of an *Answer*; since of the Forty Sheets that have come upon this Errand into the World, there has not been three, but what have forgot their Business they were sent upon. If it be an Omission therefore not to return an Answer to such things as are not spoken to me, 'tis easily making a List of Omissions. But let me see where it has been prov'd, that 'tis not sufficient for a Catholick to believe as I have propos'd, as to those Particulars. And if it has had no Answer, it shall have one.